The Bombay Guardian.

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WEEKLY REVIEW.

—Dr. Newman was charged with having designated, in a letter to Dr. Ullathorne, the Infallibility party as 'an insolent and aggressive faction.' He wrote to the papers denying that he had said this. Afterwards he was obliged to write again and acknowledge that he had written it. He examined his rough notes of the letter and at first did not find the words, afterwards he did. We may imagine the storm of abuse that would have burst on Dr. Cumming or Mr. Spurgeon, if one of these had seemed to play fast and loose in this way. But the law of modern liberality is to believe that an enemy of Protestantism can do no wrong. The *Spectator* hastens to say that no one who has the slightest knowledge of the man will hesitate for a moment as to his perfect integrity. It adds however:

"And we confess to some regret that a man of so much genius and usually so much charity should not have set an example to all parties in his Church, during these passionate days, of calm and charitable judgment."

Henceforth, let no man term the Bishops who are seeking to get the Pope proclaimed *infallible, 'an insolent and aggressive faction,'* unless the teaching of God's word is more to him than that of the *Spectator*.

—Dr Macleod praised in the *Good Words* the independent attitude of certain Native gentlemen relatively to Caste. At an entertainment given by Sir Alexander Grant, they were present and freely partook, along with the European guests, of the food so hospitably provided. When the *Good Words* reached India with these commendations, Caste took alarm and called upon said Native Gentlemen to give an account of themselves. Some denied the facts and appealed by letter to Sir Alexander Grant. His reply came, to the effect, that they did nothing contrary to religion. So far, it seemed that there was nobody but Dr. Macleod to be put out of Caste. However one of the Shunker Acharyas of India, a sort of avatar, came to Poona, and instituted enquiries, the result of which was that Mr. Krishna Shastri Chiploonkur has been adjudged guilty of having contravened the rules of religion in having partaken of ice cream, fruit and jelly in the house of Sir Alexander Grant, and sentenced to atone for it by an expenditure of Rs. 500 in ways prescribed; a sentence to which, as we learn from a Native contemporary, Mr. K. S. C. meekly submitted.

We hear with pleasure that the Rev. W. S. Price of the Church Missionary Society, is expected to return from England next month.

We learn from the American papers that the Rev. Mr. Wilder's Kolapore Mission has been taken up by the Presbyterian Board of Missions in America. Mr Wilder expects shortly to return.

The Rev. W. W. Phelps, an earnest and much esteemed minister in the Punjaub, some time ago preached a sermon on "Amusements" at Murree, that gave great offence. Complaint was even made to the Bishop of Calcutta, and we are sorry to learn from the *Christian Intelligencer* that he has expresed a degree of sympathy with the opponents of Mr. Phelps. The sermon has been published, and for our part we cannot but wish that such sermons might be oftener heard by those that need them than they are. The following is, we suppose, the passage that gave chief offence:

"And now I must ask a question which I fear may give some offence; but it is my duty to ask it, and I do so deliberately. Tried by this test, is the modern ball a legitimate amusement or not? Mistake me not. I speak of the ball with all its ordinary accompaniments and customs, which make it to be that amusement which it is at the present day. I am not speaking of the ideal theoretical ball, but of the ball as it is at this day. I am not speaking of the mere act of dancing in itself. The child if pleased will involuntarily dance. *David danced before the Lord.* The very book from which I have taken my text says, there is a time to dance It is, I say advisedly, of the modern ball that I speak; and I ask, is it a legitimate amusement? Is it healthful to mind and body? Look at some of its features. Its hours are invariably late. It turns night into day. It wearies, in some cases it almost prostrates, body and mind. If the pulse beating at fever heat is a mark of health, then is the maddening excitement of the ball room a healthy excitement. The ball room (here I speak of balls generally in all places, with no special allusion to this place), too often brings together many who had better not be associated together It unites the pure and refined with those who are without these virtues.. It leads to many acquaintances and intimacies which should never be formed. Some of its worst features, though naturalized in England, come not from an English source. I should be sorry to think they were of English origin. Some of the dances of the ball-room are, I believe, the inventions of foreign libertines.

"It speaks not well for this amusement that having the sanction of a higher class, it is resorted to by a lower, and in their hands made the occasion of fearful abuses. It should make religious and virtuous people ashamed of this amusement when we know that in London and in the great towns, it is made a sacrament of Satan, the handmaid of immorality, the rallying place and the reunion of vice. Of course we may dissociate the ball in our minds from such ideas and such company, but I must express my strong belief, that seen under its most favorable circumstances, it is not an amusement for a disciple of Christ. The sanctities of home and the care and love of children are not promoted by it. It does not tend to produce in woman that quietness and modesty which should characterize her. It does not foster those virtues and excellencies which St. Peter and St. Paul describe as her best graces and adornments."

The Report of the German Lutheran Mission in Chota Nagpore for 1869, mentions that 1,143 adults and children were baptized in 1869, against 764 in 1868. The total number of communicants is 3,042.

A very unfavorable view is taken in this Report of the causes that have led to the adoption of Christianity by so many thousands of Koles:

"The causes which have been and are still at work to enlarge our congregation are principally an undefined idea that by turning Christians they will better themselves somehow or other. The Kôls, a people gifted by nature, in the possession of many beautiful reminiscences belonging to the remotest period of mankind, monotheistic in their religious tendencies, had gradually deteriorated during the last centuries under the rule of their Hindu masters into devil-worshippers, and had sunk entirely under the baneful influence of drink. They could not hold their own against the invading Hindu, and their society as well as religion became more and more tainted by Hinduistic principles, which could not but end in their becoming one of the lowest of the Hindu castes, although they were once the proud aborigines of the land. They were naturally disposed to accept Christianity, a religion which bears greater conformity with their ideas and habits, and deprives them of nothing but intoxicating spirits and dancing; on the contrary, it saves them from the impoverishing sacrifices to their devils, and permits them to do away with the expensive feasting indulged in on the occasions of deaths and burials. Every death case costs a Manda Kôl the value of two oxen, which, for a well-to-do man is about the fourth part of his property. It is therefore no wonder that the Christians after a few years find themselves richer than their heathen brethren. In addition to the above came their socially oppressed situation; for although the English Government has freed them in many instances from their rapacious oppressors, yet they find it impossible to keep themselves in the possession of their lands, owing to the increasing value of the latter, which made it an object eagerly coveted by the generality of the population, against which the helpless and ignorant Kôl is no match in these times of mookhtears and decrees. Christianity alone could save them from a religious and social dissolution. They must either become Christians or be ruined. Impelled by such feelings, they looked to the Christian religion for help. Their instinct of self-preservation led the more informed among them, such as heads of families and clans, on to embrace that religion which should liberate them from the Thikadars and other grievances.

"In this way the adoption of Christianity was at once a declaration of emancipation from the Thikadars. For example, in 1857 our religion was adopted by thousands, who endeavoured to regain their former possessions, and were the principal actors in those bloody frays between their heathen followers and the Thikadars, which have been described some months ago in an essay in the *Calcutta Review*.

"The more spiritual motives which assisted the spreading of Christianity are found in the firm faith which the Kôl puts in the authority of the Word of God, and the certainty that the prayers of the Christians are heard. In every calamity they pray for each other by day and night. The heathens believe in the efficacy of the Christian prayer, and call for a Christian neighbour in cases of illness to pray. If the prayer be granted, they generally turn Christians too. They also attribute a supernatural power to the name of Christ (prabhu Jesus ka nam lena) and to our baptism.

"Seeing that the Christians firmly believe that the devil has no longer any authority over them,

it is not astonishing to find that the heathen Kôls, who stand in mortal fear of the Bongas, whom they hate, feel themselves drawn towards Christianity, especially since the Christians who are generally better informed and more courageous, are greatly respected by them.

"Then, again, it is an undeniable fact that the Kôls, guided by God's providence, and as shown just now, urged to a great extent by the social difficulties they are labouring under, are converting each other. It is a movement which in former reports has been called a 'great awakening,' but which we would sooner liken to the great sea-wave which drives or floats the fish into the net, nolens volens.—Mathew xiii. 47. It is said that in 1865 there were not less than 500 candidates for one baptism at one Sunday. Although such a figure has never been reached again, yet it is a fact that Christianity has been spreading rapidly in the above mentioned direction which was proved beyond doubt some time ago when one of our missionaries went to Govindpore to administer the Holy Supper to those who were unable to come to Ranchi, and found nearly 2,000 souls assembled for divine service."

Some of the statements are perhaps a little too comprehensive, otherwise it would be difficult to reconcile them. If worldly motives influenced the mass of the 'converts,' their reverence for the word of God and power in prayer are not easily accounted for. The large accession took place when the Mission was in the charge of those whom the younger Misionaries have no desire to honor. We have no doubt, however, that a desire to elevate themselves socially and improve their worldly condition have had much to do with this as with other popular movements towards Christianity. A great deal of the wisdom that is from above will be needed in order to build these thousands up in the truth of the Scripture.

The *Bombay Gazette* devotes a column to the description of 'Two Scenes of the Past Week.' One of the scenes was that presented in the Imambara on the morning of the last day of the Mohurrum. We give an extract:

"The closing scene of the play—when horses are led in, bearing the corpse of Hoosein covered by a blood-stained shroud, and carrying also his surviving children, who beat their heads in grief—brings the excitement of the assembly to a climax. Preceding each horse is a crowd of men, chiefly Persians of the lower classes and Seedees, who cry, and leap, and beat their bared breasts, in concert, with an intense excitement quite indescribable. The breasts of many are inflamed and bleeding from the violence of the blows, and some of the men become so exhausted as to be unable to stand, but continue frenziedly crying and beating heedless of the risk of being trampled upon by those crowding round them. For the scene lasts some time—the procession passing twice or thrice. The spectators are hardly less excited. Wailing and beating of breasts has become general. 'Wai, wai, Hoosein,' (Alas, alas, Hoosein,) 'Hoosein, kush ta shud' (Hoosein, thou art dead!) is the doleful burden of the lamentation. The play seems now to have become a reality. Hoary men and boys not yet in their teens, mourn as if there were a real present calamity. A little lad, of the poorer class, standing not far from us, is crying as bitterly as ever boy did—his cheeks all wet with tears."

The scene which is appropriately put as a pendant to this, is that which was presented at the Roman Catholic church in Bandora on Friday in the same week. Here too there was a play, the chief person being a figure representing Christ on the cross with blood flowing. We make room for some brief extracts:

"The figures of the Crucified Saviour on the Cross and of the Virgin Mary stand upon the altar, which for the time being has been converted into a stage. The centre passage leading to the altar is occupied by chorister boys, and by young Portuguese boys, and also girls, we believe, in red robes, their head encircled with garlands of artificial flowers, and with wings attached to their shoulders, representing of course the attendant angels. The ceremony of taking down the body from the cross commenced. It was a solemn and impressive sight, but to one who had never seen such a thing done before it seemed an audacious and almost blasphemous treatment of one of the most sacred scenes described in Holy Writ. Further comment is unnecessary, our purpose being simply to describe what was done. Four or five men were upon the stage in monkish costume, and two ladders were placed upon the cross by two of these men, who ascended to enable them to perform the part of letting down gently the crucified body. By the time the body had been placed upon the bier torches had been lighted outside, and a number of boys bearing candlesticks, crosses, and other insignia were formed to lead the procession, which moved slowly out of the church, the bier being carried on the shoulders af about a dozen men, while a canopy of black velvet was borne by others on poles above the image. As the procession, preceded by torch-bearers and chaunting chorister boys, moved along the road, enthusiastic worshippers were constantly pressing forward eager to touch what they considered the holy bier, and having succeeded, kissed the hand which had been so honoured with the greatest fervour. A piece of red-stained linen, upon a small wooden cross, intended we presume to represent the sacred blood, appeared to be an object of great veneration as it was borne along in the procession; and (we hope it may not appear as if we speak lightly while on such a subject) the young 'angels' did not at all object to the plums which an old lady occasionally pushed into their mouths to maintain their interest in the proceedings!"

In some of the Churches the part of the Virgin Mary was sustained by a real person, and the worshippers thought themselves happy if they were enabled to press with their lips the tassels that fell from her dress.

Our contemporary has done well to bring these two scenes together. They strikingly illustrate what has well been called the heathenism of popery. As an exhibition, the Imambara performance seems to have been the most successful. It took far more powerful hold of the feelings of the spectators than the Good Friday performance did. Rome boasts of her unity. Her system is one, a perfect pyramid, the Pope being at the head. There is no room in the system for denominational eccentricities; nothing is allowed in the way of worship that has not the sanction of the infallible one; consequently, these Good Friday exhibitions in the Roman Catholic Churches, here and in Italy and Spain and other countries, are something that cannot be disposed of by any plea of irresponsibility. The *Indian Church Review* shows us that there is a religious party in the midst of us, claiming to be the Church of England, yet doing their utmost to commend themselves and their Church to the Church of Rome by laudation of the things that distinguish Rome, and by scornful disparagement of those that distinguish Protestantism. The grand object of this *Review*, so far as we can make it out, is to propitiate Rome by showing that the Church of England loves what she loves and hates what she hates. What says the *Review* to these *Good Friday* performances? They may not be condemned without condemning the system which has diligently, for 12 or 13 centuries, encouraged the people to heathenize after this fashion the sublime truths of the Gospel, and which, by its boast of unity, makes itself responsible for these caricatures of religion. Let it be remembered that the people who took part in these performances received the 'holy sacrament' on the following Sunday, with absolution of all their sins.

A Madras paper published a *jeu d'esprit* in the form of a letter purporting to be written by Prince Alfred to his brother. The *Indian Mirror*, the organ of the Brahmo Somaj at Calcutta, has actually been taken in by this, and devotes two columns to a highly laudatory notice of this letter, supposing it to be the genuine production of the Prince. "The letter" it tells its readers "is the more valuable as it expresses the unbiassed opinion of one in his exalted position who evinced the liveliest interest for his reception as a representative of royalty itself. What interests us more is that even the most trifling incidents have not escaped the keen observation of the Prince, of whom we will cherish for years to come the liveliest recollection associated with balls, illuminations, grand chapters and fireworks that cannot be soon effaced from our minds. Prince Alfred has apparently taken notes of much of what he saw and did, and compressed a great many topics within the short compass of a single letter. The Prince says —'Writing is not my forte,' but those who have perused his letter cannot but wish that whether writing be his forte or not, the Sailor Prince will lay the people he saw under an obligation, were His Royal Highness to write an account of his Indian travels."

Here is one of the extracts from this letter:

"Mayo is an awfully good chap, and was most kind. He treated me well, without worrying me with over-much attention, and I shall be so glad if something is done for him. They say he shelled out some ten thousand pounds during my visit, and I can quite believe it. There is no nonsense about him, and he would make a capital sailor, he is so hearty and good humoured. The other Governors are good in their way, and I dare say clever enough. Fitzgerald is tollol, not a bad sort of fellow, but not a man one is anxious to know very much of. He is a deuce of a fellow for work though."

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A CONTRAST.

In our Epitome there is a notice of two converts among the Shans of Zimmay, a state borderihg on Siam, who allowed themselves to be cruelty tortured and murdered rather than abjure the name of Christ or offer a Buddhistic prayer. These were neophytes, recently brought to the knowledge of Christ, yet they were absolutely invincible in their devotion to the Redeemer. Their fidelity was put to the severest tests that their enemies could devise, but remained unshaken. We have among us some who have enjoyed far greater advantages of education than these poor Shans, and have made themselves familiar with the heroic deeds narrated in Ancient and Modern History, and have a certain acquaintance with the New Testament, and have *had* their eyes open to the evils of Idolatry, Polytheism, Caste, Compulsory Widowhood, &c.; yet, the moment that Caste begins to hold its rod over them, their heroism collapses, their brave words die out in supplications, and they perform degrading penances to blot out the memory of their momentary courage. What a contrast these two pictures present! How are we to explain it? 'This is the victory which overcometh the world, even our faith.' Noble deeds demand noble motives. The mere desire to obtain the approbation of a handful of Europeans

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in India, is not sufficient to put into the hearts of reformers the strength to suffer such opprobrium as Caste knows how to impose. Nothing but the very highest motives, the weightiest considerations, will nerve a man to meet the wrath of a community of which he is part and parcel.

When a man has been enabled to recognize in the crucified Jesus the Saviour of mankind and his own Saviour and only hope, he is lifted up above the fear of man. He may have been morally the feeblest and lowest; he rises, under the influence of that which speaks to him from the Cross, to a fortitude and an intrepidity that no mere power of man can overcome. This is what our "Reformers" need. We hope the humiliating recantations and atonements that some of them have lately been brought to make, may have the effect of showing that they need something more than they will ever find in their natural hearts. When a man knows God and realizes his union with him, and understands that the strength of God is made perfect in his weakness, he is ready to go forward in the path of difficulty, danger and obloquy, and is enabled to endure unto the end. He walks as seeking Him who is invisible. 'How can ye believe that receive honor one of another, said Christ to the Pharisees. If I yet pleased men, said Paul, I should not please God. The love of approbation is a very powerful motive, but in a world constituted as this is, it as often enlists the powers of a man on the side of falsehood as on that of truth. It puts man in the place of God. Instead of living for the poor favor of a creature like ourselves, who will always be sure *to give himself more commendation* than he will us, and whose life is for the most part just a tissue of blunders, let those who would be benefactors seek the favor of God which is life, seek the mighty motives which speak to us from the cross of Christ. *In hoc signo vince.*

THE SECOND ADVENT. XIII.

"*The great dragon was cast out, that old Serpent, called the Devil and Satan, which deceiveth the whole world.*" Rev. XII. 9.

We take up these words, not so much for the purpose of expounding the passage in which they occur, as for the purpose of finding out what is meant in XX. 2, by the dragon, the old serpent, the Devil, Satan.

The dragon is described (XII. 3) as a great red dragon, having seven heads and ten horns, and seven crowns upon his head. In the next chapter the dragon is represented as making over his power to a beast rising from the sea, having seven heads and ten horns, and ten crowns on his horns. A comparison with other passages where these seven heads and ten horns are spoken of and some explanation is given of them, enables us to discover in the dragon, Rome, Pagan Rome, with her successive forms of Government; under the sixth, the Imperial, Christianity enters into conflict with this power, and prevails; but the beast comes in the place of the dragon, the corruption of Christianity affords an opportunity for the resurrection of the old system under new forms, and thence onward the great enemy of Christianity is found in something falsely called the kingdom of Christ.

In Pagan Rome the head of the State was the head of the Church, Pontifix Maximus; the state prescribed the creed, the worship; no gods could be worshipped, no temples erected without the sanction of the sovereign; he was himself, in an important sense, *deus in terra*, and actually received divine honors; but he was something more than a god, he alone could give to any god the liberty of being worshipped; heaven was what he pronounced it to be; he was in fact Pope. Nor was this altogether a novel thing; it had been so in all the great empires; there was the closest union of the temporal and spiritual authority; the sovereign was the arbiter of worship, and the people had no heaven but what he authorized them to have. The evidence of this came out whenever the Jews, God's chosen people, were brought into close contact with these heathen powers.

Satan is designated the Prince of this world, by Christ; the god of this world, by Paul. When Peter says, Your adversary the devil goeth about like a roaring lion, seeking whom he may devour, he has special reference to the edicts by which a profession of Christianity was made a capital offence, and the axe held over the heads of intending confessors.

'That he should deceive the nations no more' is the reason assigned for the confinement of this great enemy in the bottomless pit 1,000 years. This shows that it is a national influence that is specially referred to; something or other in the governments of the earth; some principle affecting legislation and employing state power to carry out its arms; something that has been of immense importance to false religions and has never been favourable to the truth.

In the largest sense, we know that Satan wars in manifold ways against the truth, and influences the hearts of all men, and in every individual breast contends for the mastery. But the prophecies we are considering, have reference to a special manifestation of his power in connection with Government. The heaven of Rev. XII. where Satan is found in strength and prevalency, is the heaven, the Olympus, which was palmed off upon the Romans and other idolatrous nations of antiquity; the only heaven they were allowed to know anything about, was one peopled with divine sinners, one exhibiting the union of power and falsehood. The difference between earth and heaven was that in the former vice was militant, in the latter triumphant. The war waged by the apostles and their followers, was against this false heaven; they were necessarily in conflict with the State, the Emperor, because the national authority was identified with this false heaven. This battle is very happily pourtrayed in the conflict which Michael and his angels waged against the devil and his angels. Michael is a Hebrew word signifying, Who is like God? This leader of angels represents the power of faith; the faith which knows nothing but Jesus Christ and him crucified. They overcame, we are told, 'by the blood of the Lamb and by the word of their testimony; and they loved not their lives unto the death.' The entire power of the State was brought to bear against these preachers of the kingdom of heaven, and, generation after generation, multitudes of them were slaughtered; but persecution did not succeed in extinguisning them; there came a time when the old heaven of Greece and Rome had ceased to be, and when liberty to preach Christ and his salvation was every where enjoyed.

Satan however is not bound, The nations of the earth are still willing to be deceived. Fifteen centuries have gone by since the overthrow of the old mythologies, but the history of this long period is only too full of evidence that Satan has been successfully prosecuting his work of deceiving the nations. In every country of Christendom he has succeeded in getting the power of the State employed to uphold institutions and usages and beliefs and classes that were opposed to the development of pure and undefiled religion; in getting the true people of Christ and the simple word of God put under a ban and a stigma. The ten horns upon the beast, with their ten crowns, represent the states into which the Roman Empire was broken up; these persecuted the woman who in her palmy days was clothed with the sun, had the moon under her feet and had a crown of twelve stars, and who should hereafter be manifested as the bride, the Lamb's wife, but in the interim is for the most part a fugitive seeking the wilderness, followed by national opprobriums and the wrath of Satan. The history of Europe strikingly illustrates all this.

A TINNEVELLY MISSIONARY.

We hear with much regret of the death of the Rev. John Thomas of the Church Missionary Society, at Mengnanapuram, Tinnevelly. Few missionaries in modern times have been permitted to receive into the church so many converts from heathenism and witness such development of the Native church under their care, as Mr. Thomas has. We are indebted to the *Madras Observer* for the following particulars:

"Mr. Thomas was born in Caermarthenshire in the year 1800. The instrument of his conversion was the Rev. Mr. Byers, an able and very much blessed minister of the Principality, who laboured (we believe) in Pembrokeshire, and to whom young Thomas owed, under God, not only the implanting but the subsequent cultivation of the seed of Divine life in his heart. Soon after, he became a student in the Church Missionary College, Islington, under the very able first Principal, Mr. Pearson. He came out to Madras in 1836, and was soon after appointed to a district in the Tinnevelly Mission, which was just then much agitated, and well-nigh torn asunder, by the schism excited by the eminent, though in some respects mistaken Missionary —Rhenius—the particulars of which it is unnecessary to dwell upon, as it was soon put an end to by his death, just as it was beginning to assume the most formidable proportions. The joy felt at the re-union of the Church was proportionally great, and it found expression in the erection of the noble Church at Mengnanapuram (chiefly by means of contributions collected by Mr. Thomas himself) as a memorial of the healing of the Rhenius schism. This however was a work of time, and in the meanwhile Mr. Thomas was labouring indefatigably in his district. He was joined by his admirable wife (then Mary Davies) in 1838, and found her indeed a true yoke-fellow. By the blessing of God on his labours, he was the means of gathering together more than 100 congregations, including about 12,500 adherents, and now tended by 15 Native Pastors, all trained by himself."

"He had remarkable powers of organization and control, and much persuasive eloquence. He was a constant reader, had a fair acquaintance with medicine, and was not unskilled in architecture, as is indeed made sufficiently evident by a visit to the district which so long enjoyed the benefit of his superintendence, and now mourns his loss."

Mr. Thomas visited England twice, being absent altogether about five years. When he last returned, his son the Rev. J. Davies Thomas came with him to share his labors, and still resides in Mengnanapuram.

A friend who was with Mr. Thomas at the hour of his departure writes as follows:

"I arrived on Monday evening March 28th before 7 o'clock, and found him in a very weak state, the tide of life ebbing fast. He gave me an affectionate grasp of the hand, and on my asking him whether he now felt his feet standing on the rock of salvation, he replied, pointing to a large printed card hanging on the wall near his bed: 'That is all my desire, and there is all my trust. 'We have not an High Priest who cannot be touched,' &c. and again, 'Jesus Christ the same yesterday, to-day and for ever.' I repeated this last verse, and he joined in the last words, *For ever, for ever.* * * * His son read the 23rd Psalm, and I prayed. He responded with a hearty Amen. His breathing became perceptibly heavy and the power of speech began to fail him, though he evidently understood all that was said to him. Our time was now chiefly occupied in repeating verses of Holy Scripture or portions of hymns, till about 3 o'clock in the afternoon, when the difficulty of breathing greatly increased, and upon a sign from him that he wished it, he was turned a little on his left side, and the position seemed to give him some relief; but after a few minutes, he took one long breath, and the spirit left the tenement of clay, to join the company of the redeemed in the presence of the Saviour whom he had loved and served. To the last he was free from pain, his mind clear, and his soul possessed of that peace which abides, when all worldly comforts fail.

"Humanly speaking, his loss to us at this time is irreparable. His thorough knowledge of the language, his insight into native character, his masterly tact in management, the vigor of his discriminating mind, the commanding influence of his person and character—all these contributed to the success of the work he had in hand, and made his Mission what I do not hesitate to call it—a model Mission. The day for which all other days were made will declare how many souls were by the Gospel message in his lips brought from darkness into light; but what we as finite beings can appreciate lies open before us in the Mission-field over which he presided. The station where he lived may be said to be a wilderness reclaimed; the beautiful church he built may vie with many an admired one in England, the schools are all admirably suited to their purpose, neatness and order are manifest everywhere. He was thoroughly a practical man, and all his arrangements were calculated to raise the people. Latterly the whole vigor of his mind and body was given to the raising up a native pastorate, so as to meet the spiritual wants of the thousands of Christians around him. He expected great results from the action of our indigenous ministry, and his earnest wish was to accomplish this object before his day of work should terminate. How far he succeeded in this laudable wish you well know, as twelve of these native ministers carried his remains to the grave, and stood around in silent sorrow."

It would be a mistake, in estimating the life work of this useful servant of Christ, to overlook the fact that the field into which he entered, soon after coming to India, was one that had been already a good deal cultivated. The Gospel had been preached there a long time, and with success. Considerable numbers had embraced Christianity. The fruit reaped by Mr. Thomas was not all from his own labor; far from it. And thus it usually is in Mission work. One labors and another enters into his labor; but he that soweth and he that reapeth shall rejoice together; the harvest is the Lord's; He giveth the increase.

We find in Mr. Thomas's last Report some remarks that will be read with interest:

"Growth and vigour have not been wanting among our congregations, who are enjoying the means of grace in all their fulness, clearness and simplicity, administered by the large body of well-trained native teachers who have themselves heartily received the Gospel as revealed in the word of God. Upon these fellow-labourers we rely for the discharge of all pastoral duties, for eleven thousand people, scattered over at least three hundred square miles. The European Missionary can do no more than visit the congregations as often as possible, and see that all things are going on among them in an orderly manner. And it is a very great advantage to our people to hear from his lips the great truths which pertain to salvation. It is a mistake to suppose that the natives are more efficient as preachers than their European brethren. If the European Missionary has acquired a thorough knowledge of the native language, he is just as efficient as in English. I have no doubt but that such men as Hugh Stowell and Dr. McNeil would have been as eloquent in Tamil as in English, after once mastering the language."

"The persons who give us most trouble are dismised agents from the Mission. The more of natural ability that these men possess, and the more highly they have been educated, the more powerful they are for mischief. But the thing is quite unavoidable; for unworthy men cannot be retained in Mission employ from the apprehension, that if dismissed, they may create divisions and opposition. These men will form sects of heterodox, half-heathenized Christians, who will expire in each generation. The secession which took place about twelve years ago in the S. P. G. congregations belonging to the District of Nazareth, and in which some of my people became entangled, and to which I have often alluded in my former reports, still continues; but the leader among them first denied the existence of the Holy Spirit, and now rejects the Saviour himself as a divine person. They are powerful for evil, and ever ready to persecute those who remain steadfast with the Missionaries. They give me, through my people, a large amount of trouble. But things have always been so. Satan is never at rest, and we must be content to carry on the warfare to the last, and never expect either quietness or rest here."

No tendency towards Ritualism has yet manifested itself among any of the agents.

Before closing the Report, Mr. Thomas adds:

"It is a remarkable fact that accessions from heathenism have been comparatively few during several years past. Whatever may be said of the inefficiencies of second causes, we must not close our eyes to the fact that it has not pleased God to give a marked blessing to labours among the heathen. To open the door of access to them and to remove the veil of ignorance and sin, and make them willing to receive the Gospel, is His own work; and it would amount to fretfulness on our part, to be continually finding fault with our agency, as if the absence of conversions arose entirely from some defect in the machinery employed. But this is not justified by experience, as ofttimes the most devoted and laborious men seem to have spent their strength for nought."

WHAT IS TRUTH?

From the days of John the Baptist until now th. kingdom of heaven suffereth violence (Matt. xi. 12) It is compared to a walled and fortified city; not a city which stands open on every side for all that choose to enter and quit; but a separated and peculiar city having its own laws and conditions and compassed about by many formidable impediments. In the Sermon on the Mount we see the walls of this city carried higher and higher until we are ready to ask, Who is sufficient for these things. Between you and that city rise all the laws of the scribes and pharisees, all the laws of your depraved nature, all the laws of kith and kin; reproach, persecution, a cross, forbid you to think of entering. And then there are your long-cherished expectations; how different the Prince of this city from what you had expected the Messiah to be; how different the kingdom and its glory from what all the world was imagining. Nevertheless, they who hear the voice of the Son of God, and are resolved to seek first his kingdom and righteousness, find that there is a way to enter, and have armour given them wherewith they may fight their way. They violently tear themselves from their families and friends and former teachers and the favor of society to make their way into the company of the followers of Jesus of Nazareth.

And if you will receive it, this is Elias which was for to come. (14). Malachi has predicted the coming of Elijah the prophet before the coming of the great and terrible day of the Lord. It is evidently a mistake to say that the New Testament does favor a figurative interpretation of the Old Testament prophecies. A large proportion of those which are cited in the N. T. are treated as figurative. It would be strange if it were otherwise, when so much of our Lord's own teaching was figurative. Peter, on the day of Pentecost, cites Joel's prophecy of the great and terrible day of the Lord in explanation of what his audience were then witnessing. The prophecy of Elijah was the promise of *an* Elijah; of one in the spirit and power of Elijah, as the angel had previously interpreted it. This John the Baptist, who in one sense is greater than all the prophets, is, in another, Elias who was to come, whose coming was predicted; so says Jesus, and in saying it gives his sanction to a figurative interpretation, as, on other occasions, he does to a literal interpretation, of prophecy. Very much was he displeased with his disciples when they inferred, from his warning about the leaven of the Pharisees, that he was reproaching them for not having taken bread with them. They might have argued, as some modern disciples do, in this way: We know what leaven is; it is used in the making of bread; when Christ says leaven he doubtless means leaven; what right have we to treat his language as figurative and imagine he means some thing else? We will leave that kind of thing to others and just take him at his word.—But this would have been a sad error. This was the error of the great body of the Jews. They magnified the letter of the word above the spirit, and inasmuch as the Old Testament predictions of the Messiah, were in the language and style of that dispensation, and his kingdom was pictured as though it were simply the climax and perfection of Judaism, they stumbled when Jesus of Nazareth appeared among them preaching the word.—If ye will receive it, says Christ, this is Elias; if you are so far on in the understanding of the new dispensation, you will find no difficulty in recognizing in John the Baptist the predicted Elijah, Messiah's precursor.

The Son of Man came eating and drinking. (Matt. xi. 19). He ate and drank what was set before him, and did not like ancient and modern Pharisees think it necessary to make a religion of abstaining from certain articles of food on certain occasions. He warred against the idea that there was religious merit in this sort of thing. He fasted forty days in the wilderness, where nobody was aware of it; and all his life long he fasted in the highest and best sense, by consulting *the interests of the spirit in the gratification* of the body and by never suffering his appetite to bring him into any kind of bondage. No one could live 24 hours as he did without the crucifixion of his nature; for that which is simply consecration in Christ involves crucifixion on our part. In John we see the work of crucifixion in process; we see him warring with that fleshly nature which wars against the soul; striving to keep his body under; preaching, by his manner of life, the necessity of repentance and mortification. In Jesus we see the complete victory; he has bound the strong man and spoiled him; the appetites have no power to tempt him; he can eat and drink without difficulty and he can abstain from food without hardship. And it is the privilege of the believer to pass through the process of self-crucifixion, to mortify the body with the deeds thereof. 'If the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies *by the Spirit that dwelleth in you.*' The disciples of Jesus ate and drank with him, but not so blamelessly; and they doubtless had a struggle to go through, a process of crucifixion before they were confirmed in the life which Romans viii. describes.—When we consider how grossly the world blundered in judging of the piety of John and of that of Jesus, we see how great a mistake it is to try to wear our religion in such a way as to please the world. We may wear it as a mantle or a tunic or a garment of any shape soever, we shall not give satisfaction unless we manage to disguise the stuff of which it is made, the heavenly material. *But* wisdom is justified of her children. They that are led by the Spirit of God are able to see the wisdom of God's methods.

Epitome of News.

SATURDAY, APRIL 16, 1870.

—An American paper says: "An ingenious citizen of Jefferson, Iowa, Mr. J. W. Hill, has invented a double-shotted projectile, by which he claims a shot can be thrown a distance of eight or ten miles. The projectile is a small cannon in itself

being a conical ball with a chamber containing another smaller ball, provided with a time fuse. The large ball is discharged from the gun, and when at a certain distance, it in turn fires off the smaller ball to a still greater distance. The invention was tried last week at Fortress Monroe and pronounced a success."

"The delicate operation of transfusion of blood has just been successfully performed in Chicago. The patient was a young lady almost hopelessly affected with consumption. Thirty-six ounces of blood was taken from a sister and two brothers and injected into her veins, and she is now recovering."

—*Times of India*: "The Italian war steamer *Princess Clotilde* has been cruising for some time in the Straits for the purpose of selecting a desirable spot for the establishment of an Italian Colony to serve as a depôt for their Eastern commerce. After visiting several of the Dutch possessions, the Commander has had an interview with the Sultan of Bruni with a view of opening negotiations for the purchase of a site in Borneo."

"H. M. I. steam troop-ship *Jumna*, Captain Pickard, left for England yesterday, *via* the Suez Canal, having on board the 77th Regiment and details from different parts of the presidency. The 77th has been in India thirteen years, and, as an illustration of the changes worked by death, sickness, exchange, and other causes, we may mention that of the original officers only one returns, and among the non-commissioned officers and privates the change is proportionately great."

—Correspondent of do.: "If another striking case were wanting to show the great want of skilled labour in India, I might mention that at Burwaee (within forty miles of Mhow), where the iron foundry, which has cost Government some seven lacs of rupees, has been lying idle for the last six years."

—During the past year 183 men, 52 women, and 38 children were killed by tigers, 158 persons by crocodiles, and 22 by snakes, in Java.

—*Rangoon Times*: "During the recent annual Buddhist feast, held at the Dagon pagoda, a Shan devotee is reported to have cut his finger with a knife, which he then bound up with a piece of cloth. He next dipped his finger into oil, and *lighted it into a flame, and thus made an offering of his burning finger to the Nats.*"

"The *Burmese Messenger* communicates intelligence that a spirit of persecution had sprung up in the Shan state of Zimmay, which is a tributary to the Government of Siam. It appears that seven Shans had made a profession of their faith in Christ. After the seven men were baptized, the Shan chief of the district ordered them to be arrested, but only two were taken into custody. These two men were charged with the 'crime' of changing their religion, and were kept one whole night with a bamboo halter on their necks, and a rope tied to the holes of their ears, securing them to the halter. They were thus exposed for one night, and next morning they were beaten to death by clubs. The scene was so affecting, as the two converts prayed for their prosecutors before they were killed, that even the executioner could not refrain from shedding tears. He wept that such men should be ordered to be killed, and that he had been ordered to do such cruel work. When the King of Siam heard of these murderous proceedings, he ordered an enquiry to be made into them, so as to find out the guilty person and have him punished."

"Intelligence brought down from Cheangmia by Rev. Messrs. McDonald and George on the 24th ultimo makes it appear quite certain that those two native Christians did indeed each die as the Martyr Stephen, 'calling upon God, saying, Lord Jesus receive my spirit.' They were cruelly tortured for many hours previous to death; but in all their agony they manifested no desire to seek relief by abjuring the name of Christ. When brought out for public execution, they were allowed an opportunity, as customary, to offer a Buddhistical prayer; but instead of doing that, they addressed their supplication to the Lord Jesus. So great was the rage of the persecutor, that he would not even allow them the more honourable and less cruel mode of execution—that of decapitation, but commaded that they should be beaten to death with a club on their necks, over the wind pipe, while their heads were bent backward. One of them died almost immediately; but the other was not half killed, and the executioner then pierced his side with a spear. One of those martyrs has left a wife and four little children and the other a wife and seven children."

—It is said that a man has been crucified in Burmah for repudiating the national religion.

—An Italian prostitute, in Duncan Road, died suddenly on Wednesday, poisoned, it is supposed.

—There was a violent storm at Calcutta, April 9. A number of persons were drowned in the Hooghly.

—There has been an experiment with the "road steamer" between Umballa and Kalka,—partially successful.

—Paris letter: "We shall return to Saint Petersburg, if you please, and see what these rough Russians are doing with our charming Patti. The last accounts we have state that the divine Adelina has been recalled fifteen times after singing in *Traviata*, to receive the vociferous applauses of an upstanding house; that twice she was invited during the performance to the Imperial box to receive the Czar's congratulations; that baskets-full of the rarest camelias were showered upon her on the stage; and that the Club of Saint Petersburg presented her between the acts with a pearl and diamond brooch of the value of over £3,000."

—Complaints are made, and most justly, of the frightful extent which the prostitute nuisance in some of our most public streets has reached.

Monday, April 18.

—The *Bacchante*, 717 tons, had scarcely left Kurrachee when she sprang a leak, and it was found necessary to run her ashore near Munora Point.

—*Times of India*; Bhownuggar; funeral procession of the Thakoor: "First came five mares and an elephant, intended to be given away as alms, according to the family practice; then the khawas or hereditary slaves of the throne, followed by men scattering gold and silver flowers and loose coin. Then a State palanquin, and a large round fan-like object of massive gold embroidery, intended as a representation of the sun, and called an 'Aftabgiree.' After this, amid a perfect storm of shrieks, groans, and sobs from every part of the great assembly, the corpse of the Thakoor itself emerged from under the arch of the Durbar. Juswunt Sing was seated upright in a sort of bamboo frame made in the form of a *canopied chair or throne, covered with* gold brocade, and borne on the shoulders of several relatives. He was dressed and armed in the most magnificent manner, and as the framework was open both in front and at the sides, everybody had a full view of him. The sight of a corpse is usually appalling, but those who had known the Thakoor personally a few months before (as the present writer did), when he was a darkish and very corpulent personage, felt a sensation of absolute horror at his awful and emaciated appearance, far beyond the feelings generally experienced in the like circumstances."

—Same.: A man named Rizas, a Mogul, was murdered last evening in the native town near the Musjid, on the Jail road, by one Abdool Hakim, a Patan. The murderer, for what reason has not transpired, stabbed his victim on the chest with a large clasp knife having a blade six inches in length, and then attempted to make his escape. The unfortunate man who was stabbed died almost immediately."

The Patan was arrested on the spot.

—A telegram was sent from Kurrachee to London and a reply received in 32 minutes.

—*Overland Mail*, March 25: "The trial of Prince Pierre Bonaparte at Tours is exciting interest in this country, and is the absorbing topic in France. There have been several sensation alscenes in Court. M. Fonvielle has been committed to prison for ten days for contempt of Court.—Another serious strike, promoted by political agitators, is announced from M. Schneider's works at Creuzot.—The question of capital punishment is under discussion in the French Chambers.—An International Exhibition at Vienna is proposed for 1871.—The President of the United States has addressed a special message to Congress on the decline of American commerce.—The resignation of the Regent of Spain is talked of, as a result of the rupture between the Unionists and Radicals.—Opposition by Count Daru, on behalf of the French Government, to the Infallibility dogma appears to be relinquished.—The Council at Rome has re-assembled.—Obituary: Marquis of Ailsa; Earl of Roden; Bishop of Barbadoes; Lord Graves; Lady G. S. Stanley; Lady Strangways; Lieut.-Gen. G. Grantham, late Madras Army; Col. W. Rainforth; Lieut-Col. T. B. Forster, Madras Army; Commissary-Gen. J. Bland; Major R. J. Elrington, 10th Hussars; Capt. J. A. Keyt, late 85th L. I.; Capt. J. Dowman; Lieut. H. H. Yarde, Royal Regt.; Mr. E. Denison, M. P.; Mr. S. C. Cama; Mr. K. C. Dow, late of Shanghai; Mr H. Boys, late Indian Navy; Mr. C. Blaney, of P. &. O. Co.'s s.s *Orissa*.

A Fenian demonstration, the largest which has been witnessed in Dublin since the procession in honour of the "Manchester Martyrs," was made last Sunday, on the occasion of the interment of a young man named Casey, who wrote "national" poetry in the weekly journals under the signature of "Leo." It is estimated that between 10,000 and 15,000 persons were assembled at the funeral.

Father Ignatius, the *Globe* says, hoped to lay the foundation stone of a new abbey last week, on a site among the wild Black Mountains, which has just been purchased. This abbey, he remarks, will be the first *bonâ fide* monastery in the English Church since the Reformation.

The Pope nominated nineteen bishops at a secret consistory held in Rome on March 21. Among the prelates "preconised," were the Archbishops of Armagh and Toronto, the Bishops of of Savannah, Armidale, and St. Augustine.

Bishop Gobat writes from Jerusalem, March 2: "The cisterns are now empty. Bir Ayoob, in the Valley of Hinnom, and Kedron's Brook, have been seized by the Government for the soldiers. Water can still, however, be brought, though we have reason to fear that the authorities are about to lay a tax on all that is brought into the city. It is pitiful to hear the cries and sobs of the poor destitute people, especially the emaciated Jews. Provisions are eight times dearer than a few years ago, and for the first time people are murmuring against travellers coming to Jerusalem, as they say, to drink up what little water there is. Unless God sends us a plentiful latter rain, which is still possible, many must perish of famine and thirst. I took an opportunity of asking the Pacha why he refused Miss Burdett Coutts's offer to bring water to Jerusalem. He said that she made conditions the Government could not accept, one being the grant of a piece of ground valued at 400*l.* per annum; not one word of which do I believe. What a boon Miss Coutts would have conferred on us if she had been allowed to carry out her proposal!"

A General Congregation of the Œcumenical Council was held in Rome on March 18, after a recess which had lasted from February 22. There was a large attendance of cardinals and prelates, but the assembly soon broke up. Only five out of the fifty-one schemata which are, it is believed, to be submitted to the Council, have yet been discussed. The clerical papers affirm that the new dogma will be supported by a very large majority of the Council.

Forty individuals assembled before the barracks at Pavia, yesterday morning shouting, "Long live the Republic!" "Down with the Monarchy!" and replied to the challenge of the sentinel by firing revolvers. An officer with a Company coming up, firing commenced on both sides. The officer was seriously wounded; one sergeant was killed, and four soldiers wounded. Two of the rioters were killed and the rest dispersed.

—Four persons are killed weekly in London by being run over.

—*Spectator*: "Napoleon has accordingly addressed a letter to M. Ollivier (published 22nd inst.) declaring it 'opportune to adopt all reforms required by constitutional government, and so put an end to the immoderate desire for change.' The Constitution of 1852 was intended to secure order and authority, but gradual changes have produced a constitutional *regime*, and it is necessary to place legislative order within the domain of law, and call upon the Senate to lend its assent to the new *regime*. His Majesty, therefore, directs M. Ollivier to frame a new Senatus-Consultum which shall divide power between the two Chambers, and 'restore to the nation that portion of constituent power it delegated to me.' It is believed that the Senate will pass the Senatus-Consultum, and so become a House of Life Peers limited in number, and that all substantive power will pass to the Corps Legislatif, which is to be nearly doubled in number, the unit of constituency being reduced from a district of 40,000 persons to one of 25,000."

—Lord Naas, son of Lord Mayo, has arrived from England.

—*Army and Navy Gazette*: "The American journals recount with just pride how nobly the

captain did his duty, and how well discipline was preserved on board 'the luckless *Oneida*.' There is a fine touch in the picture we have of Captain Williams standing on the bridge of the sinking ship and receiving the last report. 'Lieutenant-Commander Muldaur, walked up, and, touching his hat, said, 'Sir, the ship is going down.'' And at the moment she sunk stern foremost. We can join in the regret over the fate of these gallant men without doing injustice to our countrymen."

—The Town Duties are yielding twice as much as was expected, and it is proposed to take off the Certificate Tax.

—The Sukkur viaduct of the G. I. P. R. Jubbulpore extension is completed, and trains are crossing. It has four girder openings of 150 feet each.

—*Friend of India*: "Mr. Justice Melvill of the Bombay High Court lately gave a most admirable decision upon a claim brought by a holder of Inam lands against the Conservator of Bombay Forests who cut down teak trees upon the grant. After quoting Elphinstone and Sir Thomas Munro to show that all grants were resumable at pleasure under the native governments, though made for ever, or while the sun and moon should endure, Justice Melvill went on to argue for the applicability of the English rule. 'Public service may be rewarded by public gifts. But any such alienation is a loss to the community, and the public good requires that it should be jealously watched and restricted. If it has been made, it must stand good even though it be an injury to the community for all time: but it is not to be presumed that it has been made; nor is it to be allowed out of any feeling of indulgence for the individual.'"

"Few experiments are so important as one begun by Mrs. Sale six years ago, in the establishment of a School (in Calcutta) where the daughters of the rapidly increasing class of Native Christian gentlemen may receive an education similar to that of English ladies. The School has admirably supplied a want, but it is not yet self-supporting. Boarders are charged Rs. 10 and day-scholars Rs. 2 a month. But while this is as much as the parents can afford it is not enough to meet the charges for house-rent and teachers' salaries. The School is unsectarian, and it is under the charge of Miss Leslie who, according to an advertisement elsewhere, will receive contributions for its support."

—*Indian Mirror*: "The *Churruck* and the *Mohurrum* festivals were by a strange coincidence brought to a termination on Tuesday last. The former has by long usage and tradition been consigned to the lower orders of society. Through a long succession of years, however, a fashion has come down to a portion of the community of organising, on the last day but one of every Bengali year, a procession consisting of hideous representations of historical personages and incidents, and disgusting devices professing to illustrate the jocative propensities of their framers. The procession from the beginning is a combination of all that is obscene and gross in human nature, and in its worst form, is a scandal to the community and a disgrace to its enlightenment."

Tuesday, April 19.

—A contemporary publishes a letter of the notorious Lord George Emmanuel Gordon, intimating that he is the Messiah and that Dr. Joseph Wolfe was his forerunner.

—A witness before the Coroner's jury, in the case of the murdered Mahomedan: "Yesterday afternoon, just before dark, having said my prayers in the mosque, I walked out of the gate, but before I reached the public road I saw the man present, who says his name is Abdool Hakim, coming down the road. He was jumping with excitement, not running but jumping. He had a drawn knife in his hand, and I saw him meet the deceased in the road. Without a word Abdool Hakim stabbed the deceased. I went to the deceased's assistance. He staggered to the shop of the last witness, fell down on the ground, and died. I am a Sheea. Abdool Hakim says he is a Soonee. The deceased was a Sheea. Among the lower classes of Mussalmen there is aways enmity between Sheeas and Soonees. I don't know whether there was any quarrel between Abdool Hakim and the deceased. Shortly after the deceased died I saw Abdool Hakim return along the road; he passed the mosque, and passed the gate by a few yards. Hoosein Meerza struck him with a stick and knocked him down. When he was down the crowd got round him, and the sepoy, B 58, took the knife now produced out of of Abdool Hakim's hand."

—Johnson, seaman, has four months' imprisonment for having stabbed another sailor in the Royal Oaks Tavern.

—*Mofussilite*: "A singular case is now pending in the Judge's Court at Meerut concerning the guardianship of a Miss Skinner, a girl of fourteen years of age, and grand-daughter of the famous Colonel Skinner. Her father was killed in the mutiny at Delhi and she has since resided with her mother. It is alleged that the mother is living with a Mr. John, who has a wife to whom he was married thirteen years ago by Christian rites, but who is now a Mussulman, and it is argued that this is not a proper custody for the child. The mother however replies that both she and Mr. John having become Mussulmans were privately married according to that faith, which permits of more wives than one; that no pressure has been put upon the child, who herself wishes to become a Mahomedan, and that it would be cruel to separate the girl from her."

—Mr. D. G. Gilmore, who shot himself at Calcutta, had been drinking rather hard.

—*Pall Mall Gazette*: "It is melancholy to reflect how many young ladies, who are ordered by the doctor to be careful as to catching cold, and whose lungs require protection, are ordered by their chaperons to expose themselves to draughts, cold winds, and changes of atmosphere in clothing more scanty than that of a casual pauper. Few more painful scenes were ever witnessed than that offered by ladies attending the drawing-room at the Palace the other day, in low dresses, on a bitterly cold afternoon; and the wonder is that so barbarous a system should be allowed to continue for one hour. Unfortunately, there is nobody to protect the young from their own mothers."

—*Indu Prakash*: "A circular has been published in the *Dnyana Prakash* purporting to be signed by fifty-seven persons declaring, in tha face of the Swami's declaration and Bull of excommunication, that the discussion has proved Widow Marriage to be sanctioned by the Shastra. It is a thousand pities the Swami did not realize to himself the times in which he lives. He cannot in these days suppress a noble cause by dodges."

—The Bishop of Calcutta expects to be in Bombay next November

—*Christian Intelligencer*: The Rev. Goluknath in communication with the London Committee of the Normal School and Indian Female Instruction Society has secured the services of a lady sent out by that Society, as Superintendent of a Normal School to train female teachers for the 59 schools already existing in the District, 22 of them in Jullunder itself and its suburbs, and for the new schools which it is hoped will be opened when a supply of teachers is provided.

Wednesday, April 20.

—A line of steamers between Bombay and Bordeaux, in announced.

—Reuters telegram; Calcutta, 19:

"A most numerously attended and influential meeting was held yesterday in the Town Hall in reference to the Budget. Resolutions were passed denouncing the Income Tax, the large uncontrolled expenditure in England, and the system of charging the outlay upon Permanent Public Works against the current year's Revenue. A memorial to the Secretary of State for India was adopted praying him to disallow the Income Tax, and to appoint a Royal Commission to enquire into the causes of the present unsatisfactory condition of Indian finances.

"Melbourne. March 29: The Colony is on the eve of another political crisis consequent partly on the dissatisfaction felt at the Treasurer's budget. Government has been defeated, and the resignation of the Ministry or dissolution of Parliament must follow in a few days.

"In New Zealand Te Kooti has escaped to the secure fastnesses of Wuwera. Government have offered £5,800 for his capture."

—The Certificate Tax is no longer to be collected.

—*Bangalore Herald*; "The foundation stone of a new native Christian Church in Mysore, in connection with the Wesleyan Mission, was laid on Saturday morning, April 9th, in the presence of a large concourse of spectators, by Lieutenant-Colonel Malleson, guardian to H. H. the Maharajah of Mysore.

"The Rev. Mr. Hutchion, in the couse of some remarks on the above occasion said: "It had only existed for a little more than one hundred years, and yet in its various branches throughout the world the Methodist Church had now about eleven million persons directly under its ministry,—*i. e.* eleven million more than the National Church of England. That was a fact unparallelled in the history of the Church, but it was the Lord's own work. They were also cheered by the spirit of liberality poured out upon our people. If they could give annually upwards of £200,000 for Church building purposes; £150,000 as an annual gift for foreign missions, and between £30,000 and £40,000 for home missions, as well as an extra jubilee thank-offering of upwards of £190,000, they were certain the work of God was laid upon their hearts."

Col. Malleson made a most appropriate address.

—Shaik Ibrahim, who murdered the little girl Fatma, has been sentenced to the hung. He killed the child to spite the father.

—*Jubbulpoor Chronicle*: "The Inspector General of Education, Mr. Colin Browning, had a severe fall from his horse at Sheoreenarain in the Belaspore District. He was brought in to Belaspore in an insensible state, badly bruised and cut in the hand and face."

—The Bishop of Madras is going home on medical certificate for a year or eighteen months, at the beginning of May. "He came out in 1861," says a Madras contemporary, "and has had the reputation of being the hardest-worked official in the Presidency ever since. No man ever earned his leave better, no man ever left India with so many friends and so few enemies."

Thursday, April 21.

—H. E. the Governor has gone to Mahabaleshwar for the hot season.

—A girl 11 years old has been carried off by a tiger, near the Vehar lake.

—Lord Emmanuel Gordon has been again sent to gaol for drunkennes.

—H. M. S. *Trezer* arrived yesterday, via the Canal.

Pioneer: "The celebration of the Mohurrum at Ferozabad, so we have been told, was attended by serious rioting and loss of life. It seems that the Mahomedans took the initiative by desecrating a Hindoo temple, and destroying all the images in it. The Hindoos upon this mustered in great force, and beat the Mahomedans out of the premises. The number of casualties in the *larai* that ensued is said to have been only twenty."

—*The Steamers Europe and Adalia left Aden* yesterday for Bombay.

—B. in the *Times of India*: "In connection with the landing of the Parsis of Sanjan in the early part of the 8th century, there still exist copies of the fifteen Sanskrit *Shlokas* in which their Mobeds explained to the Raja of the place, Jade Rana, their religion, and the reply he gave them."

A translation of the shloks is given. Here is one of them: "Drinking thrice of *gomutra* (cow's urine) consecrated with *mantras* and carefully preserved, we purify our insides; and thus after outward and inward purification we replace the *Kust* on our waists; and without this girdle we may not engage in silent meditation, in offerings, or other good acts."

—A soldier of the 85th, at Meeanmeer, committed suicide, after severe drinking.

Friday, April 22.

—Deaths last week, 298.

—A Hindoo lad, aged 12 years, was murdered in Mazagon on Tuesday for the sake of his ornaments, valued at Rs. 50.

PHARISAIC SUCCESSION.

Nothing but extreme and essential badness in the doctrines of the Pharisees accounts for the acrimony with which they were denounced by the "meek and lowly" Jesus. Usually gentle of speech, He is relentless and unqualified in His condemnation of the "leaven of the Pharisees." And when His slow disciples understand Him as referring to some thoughtless oversight regarding provisions, He sets them right, and tells them that the *doctrine* of the Pharisees was in His mind when giving this solemn caution.

There is a genuine apostolical succession, not of men, but of opinions. May there not be a like succession of Pharisaic doctrine? Let us see what distinguished this numerous and popular Jewish party from other Jews, and from the Lord's disciples.

The Pharisees were not scoffers nor deniers of revelation. They held it in supreme reverence. But they had their own way of interpreting it—namely, by the traditions. These traditions were eminently venerable. "Moses received the law from Sinai, and delivered it to Joshua, and Joshua to the elders, and the elders to the prophets, and the pro-

phets to the men of the great synagogue." Hence, all the written Word was to be interpreted by the "*traditions of the elders*." The Pharisee could allege some such argument as this :—"The Pentateuch has 248 commands and 365 prohibitions—in all, 613 distinct statutes. But these are quite insufficient; for there is not a single command to pray, nor to expect a life beyond. How necessary, then, the traditions of the elders to supplement this!" And so they set them up beside the Scriptures, which implied their insufficiency; or *above* the Scriptures, which denied their supreme authority. Hence, the Lord charged them with making the Word of God *of none effect* by their traditions.

Now, supposing we should have a body of men exalting and glorifying the Fathers, or Christian Elders, ceaselessly appealing to the first five centuries of the Church, ringing the changes on "Catholic consent," demanding that the Word be interpreted thereby, laughing individual conscience to scorn, seeking to make out the dependence of the Church on the Christian traditions—might there not be claimed for such a party whatever prestige of age and veneration descent from the Pharisees can give?

The Pharisees attached great importance to forms and ceremonies. On this account the Lord described them as "hypocrites." Their *leaven*, which in one Gospel is *hypocrisy*, is in another their *doctrine*. Things equal to the same thing are equal to one another. Their doctrine was hypocrisy —*i.e.*, it was outward religion, as distinguished from inward. Our Lord did not tax them with conscious deception, for they were probably sincere enough; but with making a religion of minute, tedious, and interminable outward compliances, which left neither heart, time, nor strength for the real life of godliness. They were formalists on principle. They would not have defended, probably, the omission of the weightier matters of the law; but, as there is a limit to man's powers, when the forms were insisted upon, the weightier matters went by the board—particularly as it was so much easier to observe the forms.

Now, should we find a party with whom "ritual" is a consecrated word, exact and minute in a varied and ceremonious religious drill, by no means decrying spiritual religion, but making so much of these observances, as its proper and exclusive expression, that the human heart loses the spirit in trying to keep up with the alleged demands of the letter—might we not claim for such the honor of succession to a party more than eighteen centuries old?

The Pharisees were good Churchmen, and well upheld the dignity of their order. It was their dear delight to be called Rabbi; and those among them who were recognised as Scribes and authoritative expounders of the law never failed to assert their rights of precedence, which no doubt they have defined with all their accustomed accuracy. "Chief seats at feasts" were proper for those who had chief seats in the synagogues, and a proper contempt for the laity was the counterpart of a proper respect for themselves. "This people who knoweth not the law are cursed"—John viii 49. Now, should we find a section of our fellow-citizens greatly exalting their clerical order, affecting a lofty disdain of all outside it, crying in the market-place, "We are the priests, and none but we," and losing no opportunity of asserting the honour that belongs to such office—if once conceded, we may not think the better of them for it; but it will be impossible to deny that they have a legitimate ancestry as early as our Lord's time.

The Pharisees were very strict in the matter of sacred seasons. They had a fair pretence for this in the laws of Moses; and, on the plea of putting "a fence around the law," which appeared highly laudable in intention, these doctors made laws more minute than ever Moses contemplated. With them, however, as elsewhere, doctors differ. For example —"An egg laid on a festival may be eaten, according to the School of Shammai; but the School of Hillel says it must not to be eaten." Accordingly, when the Jews became Christian, as in Galatia and elsewhere, it was not easy for those of them who had been brought up on Pharisaic teaching to forsake it, and they seem to have had a Christian calendar for which the Apostle Paul had little respect. Indignation and scorn mingle in his question —"How turn ye again to the week and beggarly elements whereunto ye desire again to be in bondage?" Then a tone of sadness comes into his words as he adds—"Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain." The same style of doctrine crept in among the Colossians, and nice questions like that of the egg were debated there. But the apostle stigmatises the whole thing as human arrogance and unauthorised usurpation, which any Christian freeman should resent. "Let no man judge you in meat or drink, or in respect of a holy-day, or of the new moon, or of the Sabbath day."

Now, if we should find a party to whom times and seasons are of the last importance, who scrupulously observe them, even to the foregoing of dearly loved delights, unmoved by the laughter of him who satirises them by dating his letters "Baking-day, Eve of washing-day," we should have to own that party as represented in the apostolic Churches in the same way in which forged notes are marked and labelled in the treasury, or spurious dollars at the mint

Yet the Pharisees did not neglect Divine ordinances. Circumcision was everything to them. They held the circumcised seed of Abraham to be *thereby secured*; and a great quarrel arose between them and John the Baptist, who rated very cheaply circumcisional regeneration. The party would fain have thrust this circumcision on all Gentiles, and made so much of it that Paul declares they violated the very truth about justification by faith, and set up a Gospel which was "not another," for it was not a Gospel at all! And they carried their doctrine into practice, and made it unpleasant for Peter to eat with the uncircumcised at Antioch, and would fain have had Titus circumcised.

Now, if a party should appear, making a great deal of a divinely-appointed rite, alleging that mysterious spiritual efficacy is tied to it, when "duly administered," pushing the principle into the place which the Bible gives to the work of Christ applied by the Spirit, should we not be bound to hail in such the lawful successors of those who troubled the Galatian Churches and vexed the spirit of Paul the Apostle?

But the Pharisees are not without some taste and public spirit. They cultivated a kind of sacred mediævalism. They were religious antiquarians. They built and garnished the tombs of the prophets, and affected profound reverence for the saints of earlier times; though our Lord, with the insight of omniscience into the true tendencies and real nature of things, alleged that the persecuted prophets suffered from just the spirit they exhibited. Nor were they indifferent to details of dress. Broad phylacteries and conspicuous fringes were cultivated by them—doubtless from regard to the symbolic character of every detail which justified and even consecrated this religious dressiness.

Now, if we found a party marked by the same characteristics, the same studied regard for "the saints," the same affectation of respect for antiquity, the same sedulous culture of sacred decorative art, the same scrupulous attention to symbolic robes and garments of varied shape and evershifting hue—a party whose officials, like the Scribes of old, turn out in "long clothing," and delight in being called "Father"—a party so conspicuous in this matter of masculine millinery that the historian, Froude, tells the St. Andrew's University, the other day, "The great question which at this moment is agitating the Church of England is the colour of the ecclesiastical petticoats"—such a party should, beyond all doubt, be entitled to any credit founded on identification with the cotemporaries and opponents of our Lord and His apostles.

The Pharisees had a decided liking for devotions in the streets, and for ostentatious almsgiving. The trumpet announced their charities, and their devotional attitudes attracted all eyes in the market-place.

Are there any representatives of these ancient customs left? Trumpets are out of fashion in nearly all Christian churches, except continental cathedrals; but bells are no bad substitute, and if you happen to live near certain places of worship, you cannot be ignorant of the hours when matins, and vespers, and other exercises are proceeding. Impatient Englishmen have in several instances had these bells suppressed as a nuisance. In the New York *Times* of April 10th we find from a correspondent, who is very unamiable to everything English except to Ritualistic Rabbis, the following item :—

"The Trafalgar Square political demonstration, like every one I ever saw in London, was, as a public spectacle, a sorry failure; but on the same day in the lowest region of East London, the Wapping District, there was a demonstration of an entirely different character, which was an entire success. At 4 p. m. Rev. Mr. Lowder, a Ritualist clergyman, with his assistants, choir, and congregation, formed a procession, led by a golden cross veiled in black, and for three hours moved through the streets of his parish, preaching at intervals the stations of the cross. As they went on the crowd gathered more and more, listened to the earnest and solemn discourses, and joined in the singing. During the whole of the circuit, though hundreds of persons of the lowest class joined in the procession, not a single offensive word was heard, nor was there the least disorder. Such a thing as a religious procession, and preaching the stations of the cross in the streets, has not probably been seen in London for centuries.

We have no more to say. We acknowledge the claim of Pharisaic succession. We think it proved; and we recall the words, "Beware of the leaven of the Pharisees," and we remember the apostolic echo of them (Gal. v. 9)—"A little leaven leaveneth the whole lump."—*Rev. Dr. Hall in Evangelical Witness.*

TELEGRAPHIC NEWS.

London, April 14th.—Count Daru has definitively quitted the French Ministry in consequence of the refusal of the Emperor Napoleon to modify the article of the Constitution relative to the plebiscitum.—A full report has been published of the evidence of Sir Henry Rawlinson before the Diplomatic Commitee. He dwelt upon the disadvantages, delays, and complications that resulted from the present dual system of authority relative to Persians affairs, and urged the necessity of placing their management solely under the authority of the Indian Government. He added that the Indian business regarding the Persian mission was of the greatest importance.—Keshub Chunder, the Indian religious reformer has given a soiree, at which many distinguished men were present. —A resolution has been passed, expressing welcome to, and sympathy in his great work.

15*th.*—The Canadian Parliament have voted for the suspension of the Habeas Corpus.— The 16th regiment has been sent to the eastern frontier.

18*th*—A serious tumult took place at Cork on Friday last, resulting in a collision between the troops and the people. Many have been wounded, and much agitation has been caused.

20*th.*—The Marquis of Kildare has been raised to the English peerage.

21*st.*—Greeks brigands at Marathon have captured Lord Muncaster and three other Englishmen. Lord Muncaster has been released, but the brigands demand £2,000 for his liberation.—The names of Lord Henniker and of the Duchess of Berry appear in the obitury of the week.—The *Baroda* with the outward India mails left Suez for Bombay on the 17th instant, 12 hours before contract time.

Paris, 15th.—An official decree has been published nominating M. Segris, Finance Minister, M. Ollivier, interim Minister of Foreign Affairs, and Regide, interim Minister of Public Instruction.

18*th.* The French Emperor will send a printed letter to the electors explaining the nature of the plebiscitum, and leaving the people to choose between liberty and revolution.—The French Emperor's proclamation is expected to be published on Sunday next.

19*th.*—The Police at Milan have seized a clandestine manufactory for arms destined to be used for revolutionary purposes.

20*th.*—The strike at Creuzot has terminated, but others have commenced in this city.—The democratic Press declares that the new Constitution still maintains the most dangerous prerogatives of personal government. The manifesto of the Left counsels the electors to vote negatively on the occasion of the plebiscitum.—A manifasto of the Parliamentary Left has been issued.

Miscellany.

—Rev. J. H. W. Murray, Boston: "'When my father and my mother forsake me, then the Lord will take me up.' What a picture of God is this! When my mother forsakes me!! . . . What! that mother who gave me birth, rejoicing in the pain which ushered me to life; who gave me of her life to strengthen mine, and woke my infant mind to thought; who bore with all my wild, now often-repented disobedience; who toiled and watched for me; that mother, who sits far off to-night, with her Bible on her knees, perhaps—her wrinkled and shrivelled hands resting on it; her head streaked with silvery hair, and her lips moving both in thanksgiving and prayer for me now;—mother forsake me? Never! But, my friend, if it were possible; if the sweet current of her endless love could flow back upon itself and leave me panting upon the sand; if some great sin, some heavy and swift-smiting crime smote me down, and left me bruised and bleeding, and father should come, and, seeing me, curse one who had dishonored his name, and pass by; and

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mother, pausing only a moment to wring her hands and cry, pass on too; then the Lord—yea God, who sits in the heavens, who hates sin, but loves the sinner infinitely—God, coming after father and mother, would stoop and lift me up. Yet this is the God whom some of you will not love, some of you will not serve—yea, this is the God of the orthodox churches, whom some of you say we make a hard, unfeeling tyrant, rejoicing in the punishment of men."

Then, as showing how alone God's nearness could be efficient for the soul's salvation, he declared that *sin* 'cuts the golden wires along which God telegraphs His messages of love,' and that the guilt of sin can be washed out only by the blood of Christ. "O, the power of that blood shed on Calvary! . . . . That was the equivalent which satisfied divine justice, and gave to mercy the opportunity of exercise. And how will any of us gain that entrance to heaven for which we hope? By our prayers think you? By our works? By any worth or worthiness in us? I warn you not to believe it. On the merits of the blood, if at all, we shall stand acquitted before God."—*N. Y. Observer.*

—Rev. H. W. Barnum, missionary at Harpoot, writes as follows to an American paper: "The Diarbekir field is mostly south of the Taurus, and takes in that part of Koordistan which is watered by the upper Tigris and its tributaries. In returning from a recent tour to that region with one of my associates—Mr. Wheeler—when we reached the east branch of the Tigris, we turned out of our way two or three miles to visit what is called the source of the river. The river, which is here from one to two feet deep and 10 to 15 feet wide, pours out from a great cavern under the mountain. About 100 feet below is a miniature mountain set over the stream, with a great stone arch, through which the river flows. The cavern and the arch are about 40 feet high and 50 feet wide, I should judge, and the great rocks were piled all about in endless confusion. One of our chief objects in visiting this place was to see a cuneiform inscription on the rock, which was copied a few years ago by Mr. Taylor, the English Consul, and found to be that of Belshazzar.

"Our host, who had been a Turkish soldier—who was the only man in the village who could speak Turkish, the rest knowing only Koordish—came with us, at the break of day, to show us the inscription. It is upon the face of the rock, just where the river comes out from under the mountain and above the arch of which I have spoken. It is about 15 feet above the bed of the stream. On the right side of the inscription is the figure of a man about two feet in height, in Bayblonish costume, with a staff in his left hand and with the right pointing to the writing. The translation of the writing, as given by Col. Rawlinson, is as follows:

"'This is now the third time that I Belshazzar, King of Assyria, have conquered this region.'

"Both the writing and the figure were considerably besmeared with little balls of mud, which the Koords had thrown up, probably to express their Moslem contempt of what to them, perhaps, may appear to be an idol.

"Why Belshazzar should have made this inscription at this out-of-the-way place and in this uninhabited region among the barren mountains, has always been a mystery to me, but we accidentally found the solution of the mystery. In coming down to the river, in the morning, we passed across a plateau, on one side of which we noticed a fragment of a wall very unlike the stones and mud which compose the walls of modern buildings in that region. Stopping to examine it, we found it was a part of an ancient fortification the foundations of whose walls we were able to trace through nearly their whole extent of about half a mile on the different sides. From a few hasty measurements, we judged the enclosed space, which is quite irregular, like the hill itself, to have been some eight or ten acres. The wall was about three feet thick and was laid in lime cement.

"Just below, at right angles to the river, passes the road from Diarbekir to Erzroom. It was the great pass through the Taurus from Assyria, Babylon and Mesopotamia to Northern Armenia. This then, was one of the strongholds of the Armenians, built to protect their northern country from the invasions so often made by the natives which long ages ago flourished on the great southern plains. A few miles to the south of this place, just below the mountains, is a plain which both tradition and history mark as the theatre of many a battle between the Assyrians and Armenians. Belshazzar, in conquering this fortress, would virtually conquer the surrounding region. He could not put soldiers in every village, but he would naturally leave a garrison here. The brave mountaineers would storm the fortress or cut off supplies and compel its surrender, so that the king must needs come the second and third time before he could make the conquest sure."

—The Rev. Dunlop Moore, the able Jewish missionary of the Irish Presbyterian Church, writes from Vienna:—"A student of divinity, attending, the Protestant Theological Seminary in Vienna with whom I was one day conversing on the truths of religion, expressed very decidedly his disbelief in a personal devil. This was not to be wondered at. One of his professors has just published a work, in two volumes, entitled, 'The History of the Devil.' The views of the learned author regarding the existence of evil spirits may be surmised, when I mention that no one who knows him imagines that he believes in the Divine mission of Him who was manifested to destroy the works of the devil. While this student, brought up at the felt of such a professor, gave me to understand that he could not receive the doctrine of a personal devil (because, as he asked with an air of triumph, 'Who ever saw him?') he took care to assure me, with all gravity, that he did believe in the existence of evil. He made the latter assertion with the tone of a man who took credit for the possession of a large amount of faith, and whose creed was comparatively far from being meagre. I thought at the time the existence of evil to be a fact too evident to require a formal acknowledgement and was disposed to smile at his thinking it necessary to give me any assuraace of his faith on so obvious a point. Compilers of creeds have hitherto, so far as I am aware, taken it for granted as a thing universally admitted and beyond dispute. It is many months since the conversation referred to took place, and I am now better acquainted with prevailing errors. I have ceased to wonder that any one should be at the pains of stating that he really believed that there is such a thing as moral evil in the world, The bold, outspoken denial of its existence is become too familiar to my mind. A materialism which disputes man's accountability, and makes sin a nonentity, has spread itself among *all classes of the population—high* and low, learned and unlearned. One of the most common phrases which I hear is—'We believe in absolutely nothing at all.' This is the confession of faith which an incredible multitude in Vienna would be ready to subscribe. The well-known materialist—Vogt, of Geneva—was lately lecturing here. He was the hero of the hour, and drew a crowded house for several nights. His favourite theme is the original identity of men and apes; and he is not ashamed to affirm that it is folly to talk of human responsibility, which is a dogma that moral science and criminal jurisprudence would, without reason, impose upon us. Such extreme unbelief cannot last. My apprehension is that it may again lead, as it has done in former times, to a reaction in favour of superstition."

PASSENGERS SAILED.

Per *Candia*, 16th:

For Southampton.—Mrs W Walker and three children, Mrs Perreau and child, Mrs. C. H. Reynolds and two infants, Captain and Mrs. Peyton and infant, Captain and Mrs. Banfield and infant, Mrs. Boulcott, Mrs. Lee and child, a Lady and child, Dr. and Mrs. Raddock and five children, Mrs. Henry White and child, Captain and Mrs. Lane and child, Mr. Thomas, Mr. Foy, Lieutenant Thornhill, Mr. Whyte, Captain Graves, Mr. and Mrs Raymond, Mr. C. N. Ward, Major and Mrs. Baker and three children, and Captain Stevenson.

For Marseilles—Dr. Walker, Mr. Levien, Dr. and Mrs. Style and infant, Miss. De Boghton, Captain Stirling, Mrs. Graham Mayer, Mr. and Mrs. J. W. Orr and two children, Major and Mrs. Wemyss, Mr. William Newton, Captain Stephens, Mr. and Mrs. Bales, Mr. Lister, Mr. Pole, Mr. Liantier, Mr. and Mrs. G. Phandberg and three children, Miss. Phandberg, Miss. Jutting, Major Bodling, Captain and Mrs. Souge and infant, Mr. C. A. W. Davies' and Mr. Prinsep.

For Suez.—Mr. Alexander Cowley, Mr. and Mrs. E. O. Bradford, Captain Horsford, Mr. Tyrrell, Mr. F. Lehmann, Mr. Groome, Mr. Pratt, Mr. Gerard Peel, Mr. C. W. Prescott, and Mr. Grant.

For Aden.—The Sultan of Lahej and moonshee, Mr. D. H. Doule, Mr. P. Leslie, and Mr. Fletcher.

Per *Bywell Castle*, 16th:

For Liverpool, via Canal

Captain Lyres, Captain Smith, wife and four children, Rev. R. D. Johnstone, Mr. Bond, and Mr. Andrews.

PASSENGERS ARRIVED.

Per *Sumatra* 16th:

From Southampton.—Colonel A. Robinson, Messrs. D. Wilson, C. Pywell, A. Stewart, Major Crutchley, Lieut. C. D. Bowers Mrs. Maylan and infant, Mrs. Ashburner, Mr. J. J. Plunkett, and Mr. A. Raymond.

From Marseilles—Dr. Durant, Mr. Durant, Mr. and Mrs. O'Reilly and infant, also child, Mr. S. Binney, Colonel and Mrs. Wilkins, Mrs. Wilkins. Miss. Wilkins, and F. and W. Drew.

From Suez—Mr. F. H. Raines, Mrs. Robinson, Lord Naas, Mr. J. Dickson, and Mr. Matthew.

From Aden.—Mr. D. Silva,

DOMESTIC OCCURRENCES.

MARRIAGE.

DALRYMPLE-CLARK—SHAW-STEWART—April 18th, at the Cathedral, by the Right Rev. the Lord Bishop of Bombay, assisted by the Rev. C. T. Wilson, Ian Dalrymple-Clark, Captain 8th Madras Light Cavalry, to Helenora Grace, youngest daughter of the late John Shaw-Stewart.

GERDES—MENESSE—April 16th, at St. Stephen's Church, Bandora, by the Rev. T. Carrs, M. A. Albert Gerdes, Esq, of Altena Westphalia, to Mary Elizabeth Ellen, eldest, daughter of C. Menesse, Esq, Bandora,

PRITCHARD—MOSES—April 20th, at St. Thomas's Cathedral, by the Rev. C. E. H. Johnston, William Pritchard, Esq, Her Majesty's Customs Department, to Sarah Edith Moses.

YUILL-JOHNSTONE—FYFE—April 19th, at St. Andrew's Church-Bombay, by the Rev. D. McPherson, M. A. Mr. Thomas Yuill, Johnstone, Indo-European Telegraph Department, to Jenny, eldest daughter of the late Andrew Fyfe, Esq. Brock Road, Liverpool.

DEATHS.

BAKER—April 18th, at Mahableshwur, Lisetta Hearietta Jeannie, the wife of Captain W. A. Baker, R. E.

SOUTER—April 19th, at Breach Candy, Harry Houghton Lovett, the dearly beloved child of Mr. and Mrs. Frank Souter.

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